As it is writtē Deut. xxi. of ẏ cōmyng to ẏ lecture or reading of ẏ lawe: it apeareth ẏ those childrē did come, which did alredi begyn to vnderstand, what was red. S I. What is this figure Sinecdoche, or from whens doth it come? IO. Synecdoche, is compounded of Syn, ek, and Decho me. As yf a man should saye: Whē I do take an wholl bodye, I do vnderstande some thinge a parte, or by it selfe of those thinges, ẏ are together comprehended in ẏ same body. It maye in laten be called *comprehensio*, howbeit it agreeth not all together wt ẏ Greke word. But what do we stryue for ẏ word? Tell me now, haue these things ẏ we haue reasoned vpon he therto, satisfied the? S I. I haue nothing to say against so manifest scriptures. Nor it is not decent ẏ a man shuld repugne agaynst ẏ trueth. I would that thou shuldest take mine obiections asthough, thei did procede from an ignoraunte person, which yet coueteth to be taught and instructed.

Wherof synecdoch commeth.

Imprynted at Worceter by Ihon Oswen.
ANNO DO. 1551.
Cum priuilegio ad imprimendum solum.

As it is writtē Deut. xxi. of ẏ cōmyng to ẏ lecture or reading of ẏ lawe: it apeareth ẏ those childrē did come, which did alredi begyn to vnderstand, what was red. S I. What is this figure Sinecdoche, or from whens doth it come? IO. Synecdoche, is compounded of Syn, ek, and Decho me. As yf a man should saye: Whē I do take an wholl bodye, I do vnderstande some thinge a parte, or by it selfe of those thinges, ẏ are together comprehended in ẏ same body. It maye in laten be called *comprehensio*, howbeit it agreeth not all together wt ẏ Greke word. But what do we stryue for ẏ word? Tell me now, haue these things ẏ we haue reasoned vpon he therto, satisfied the? S I. I haue nothing to say against so manifest scriptures. Nor it is not decent ẏ a man shuld repugne agaynst ẏ trueth. I would that thou shuldest take mine obiections asthough, thei did procede from an ignoraunte person, which yet coueteth to be taught and instructed.

Wherof synecdoch commeth.

Imprynted at Worceter by Ihon Oswen.
ANNO DO. 1551.
Cum priuilegio ad imprimendum solum.

A brefe and a playne declaratyon of the dewty of maried folkes, gathered out of the holy scriptures, and set forth in the almayne tonge by Hermon Arcbyshop of Colayne, whiche wylled all the housholdes of his flocke to haue the same in their bedchambers as a mirror or glasse dayly to loke in, wherby they might know and do their dewties eche vnto others, and lede a godly, quiet and louing life togethers, and newly translated into ye Englishe tonge by Hans Dekyn.

Jacob. i.

☞ Se that ye be the dores of the worde & not hearers, only disceyuing your selfes.

Colloss. iij.

¶ Aboue all thinges put on loue which is the bande of perfectnes.

BIBLIOTHECA BODLEIANA PUBLICA

FOr asmuche as the deuyll is moste redye to make stryfe where there ought to be most loue: and hath with heddy wylfulnes, concupiscence, and ignoraunce so blinded the hartes of those which lyue vnder the iocke of matrimonye, that as I maye iudge by their frutes there be very fewe that lede their lyues therin accordinge to the lawes of Christ. Therfore (my deare & welbeloued Christians whyche profes the Gospell) to the intent that you shulde lyue therin accordinge to your professyon and knowledge, I haue here brefely and playnlye set forthe what it is, and howe you oughte to lede youre lyues therin accordynge to the rules of the holye scryptures, so that youre pure and

godly life may be a good exam-
ple and also make suche asha-
med as wolde sclander the holy
Gospell, and professars of the
same, yee and that there wun-
ted worde (whyche is marke
these newe men by their liuing)
maye sounde to Goddes glory,
to the honoure of hys moste ho-
lye worde and prayse of al them
in Christe whych do profes the
same.

What wedlok is.

YOu shall fyrste vnderstande that wedlocke is an hye and blessed order ordeyned of God in Paradyse whyche hath euer bene had in greate honoure and reuerence wherin one man and one woman are coupled & knyt together in one flesche and body in the feare and loue of GOD, by the free, louynge, hartye, and good consente of them bothe, to

the

the intente that they two maye dwell together, as one flesshe and bodye of one wyll and mínd in all Godlynes, moste louyngly to helpe and comfort one another, to bryng forthe chyldren, and to instructe them in the lawes of GOD. Also to a voyde fornícacyon and all vnclennes, and so in all onestye vertue and Godlynes to spende theyr lyues in the equall partakynge of all suche thynges as God shall sende them wyth thankes geuynge.

And because that the wyfe is in subiectyon to hyr husbande, I wyll begynne wyth hyr and shortelye declare what dewtye and obedyens she oweth vnto hym by the commaundementes of the scriptures.

Saynt Paul sayeth, ye wy-

Ephe. 5. The due tye of ye wife to her husband.

ues submyt youre owne husbandes as to the Lorde, for the husbande is the wyues heade as Christe is the heade of the congregacion, Therefore as the congregatyon is in subiectyon vnto Christe lykewyse let wyues be in subiectyon to theyre husbandes in all thinges so that the wyfe muste be obedyent vnto hyr husbande as vnto Christ hym selfe, wheroute it foloweth that the sayde obedyens extendeth not vnto anye wyckednes or euyll, but vnto that whyche is good, oneste, and comely. In asmuche as God delyteth onlye in goodnes and forbyddeth euil euerye where, it foloweth also that the disobediens that a wife showeth to hyr husbande dysplayseth God no les, then when he is dysobeyed hym selfe. For

the

the wyfe ought to obey hyr hus-
bande in all poyntes as the con-
gregation to Chriſte whych lo-
ueth Chriſte onelye, and aboue
all thynges, ſhe is glad and wil-
lyng to ſuffer for Chriſtes ſake,
ſhe doth all for the loue of hym
Chriſte onelye is hyr comforte
ioye and all togethers, vpon
Chriſte is hyr thought day and
nyghte, ſhe longeth onelye after
Chriſte, for Chriſtes ſake (yf it
maye ſerue to hys glorye) ſhe is
hartelye wel contented to dye
yee ſhe geueth ouer hyr ſelfe
hole thereto for Chriſtes loue,
knowynge aſſuredlye that hyr
ſoule, hyr honoure, bodye, lyfe.
and all that ſhe hath is Chriſtes
owne. Thus alſo muſte euerye
oneſte wyfe ſubmyt her ſelfe, to
playſe hyr huſbande wyth all
hyr power and geue hyr ſelfe fre

lye and wyllynge to loue hym and obeye hym, and neuer too forſake hym tyll the houre of deathe.

And forther (ſayeth ſaynte
3 Peter) Let the wyues be in ſubiectyon to theyr husbandes that euen they whych beleue not the worde may wythout the word be wonne by the conuerſacyon of the wyues, whyle they beholde youre pure conuerſacyon couplyd wyth feare, whoſe apatell ſhall not be outwarde wyth brodryd heare and hangynge on of golde ether in puttyng on of gorgius apparell, but let the hydman of the harte be vncorrupte wyth a meke and quyet ſprete, whyche ſprete is before God much let by, for after thys maner in the olde tyme dyd the holye women whyche truſted in

God

God tyre themselues, and were obedyente to theyr husbandes, euen as Sara obeyed Abraham: and called him hyr Lorde, whose doughters ye are as lõg as ye do wel.

And Paul vnto Tytus speak (sayth he) that the elder women be in suche apparell as becommeth holynes, Not beynge false accusars, not geuen to muche wyne, but that they teache honest thinges to make the yõg wemẽ sober minded, to loue their husbandes, to loue their chyldrẽ, to be discrete, chaste, huswyfelye, good, obedyent vnto theyr husbãdes that ỹ word of GOD be not euyll spoken of.

Here maye you learne that a wyfe oughte to be dyscrete, chaste, huswyfelye, shamefaste, good, meke, pacyent and sober,

What a wife ought to be.

not

not lyghte in countynans nor garyshe in apparall, wyth dyed or curlyd heare paynted nor pasted, but wyth a comelye grauytye and a sadde behauoure of a constante mynde, true tonged and offewe wordes, wyth suche obedyens in all Godlynes too hyr husbande and heade, as it beseemes a Christian to haue vnto Christe, and to the intente that the husbande in lyke cause maye learne hys dewtye let hym harken what Sayntpaul sayeth, & take hede that he turne not hys auctorite to tiranny.

Ephe. 5. The duety of the husbande to his wife

Husbandes loue youre wyues (sayeth he) as Christe loued the congregacion and gaue himselfe for to sanctifye it, now must you vnderstande that the husbande is the wyues heade: as Christe is the heade of the con-

gre-

gregacyon, and Chriſt ſhoweth to the congregacyon the ſame thynge that the heade ſhoweth to the bodye, for lyke as the heade ſeyth and hearyth for the whole bodye, ſtodyeth and deuiſeth for to preſerue it in ſtrengthe and lyke, euen ſo dothe Chriſte defende, teache and preſerue his congregatyon. For he is the eye hart, wyſedome and gide thereof, ſo oughte huſbandes (then) to loue theyr wyues & be theyr heades in lyke maner to ſhowe them lyke kyndnes, and offer the ſame faſſyon to gyde them and rule thē wyth dyſcrecyon for there preſaruatyon and not wyth fors or wylfulnes to intrete them, and ſaynt Paul ſaith forther, ſo oughte men to loue theyr wyues as theyr owne bodyes, he that loueth hys wyfe loueth

ueth hym selfe, for no man hath at anye tyme hated hys owne flesshe, but dothe norysshe and cherysshe it euen as the Lorde doth the congregacyon, Therefore oughte euerye man moste farauentlye to loue hys wyfe equallye wyth hym selfe in all poyntes, for thys is the measure of mutuall loue Matrymonyall, that eyther parte haue nothing so deare that they can not be contended to bystowe one vpon another, yee and yf nede shulde be, they shulde also not spare theyr owne lyues one for another, no more then Christe dyd for hys congregacyon.

And lyke as when we repent and beleue in ỹ promes of God in Christe (tho we were neuer so poore synners) are as ryche as Christe and all meretes oures,

so

so is a woman (the she were neuer so poze afoze she was maryed) as ryche as hyz husbande, foz all that he hath is hyzs, yee hys owne bodye and hath power ouer it as sayeth Sayncte Paul.

And yf it so chaunce that you fynde not youre wyfe so perfect in all poyntes as you wolde oz as youre selfe, yet muste you not despyse hyz, noz be bytter noz cruell vnto hyz foz hyz fautes, but gentelye and louynglye seke to amende and wynne hyz. Foz lyke as Chriſte thoughte no scozne of hys churche, delpyled hyz not, neyther forsoke hyz foz hyz vnclennes and synnes, so shulde no Chriſten man spurne at hys wyfe noz set lyghte by hyz because that sometyme she feleth, offendeth, oz goyth not 1. Cor. vii

right

ryghte, but euen as Chriſte no-
riſheth and techeth hys churche
ſo oughte euerye oneſte huſe-
bande (alſo) louyngly and gent-
lye to informe and inſtructe hys
wyfe.

For in manye thynges (ſaith
ſaynte Peter) God hath made
the men ſtronger then the wo-
men, not to rage vpon them &
tobe tyrans vnto them, but to
helpe them and bere theyr we-
keneſs. Be curtes therefore
(ſayth he) and wynne them to
Chriſte, and ouercome thē with
kyndnes that of loue they may
obey the ordynans that GOD
made betwene man and wyfe.
Oh howe aſhamed be thoſe men
to loke vpon thys texte whiche
wyth vyolens in theyr fury will
intrete theyr wyues, no beeſte
ſo beeſtelye, for in the moſte cre-
welſt

welst waye is not mete as when the wife is sadde and disquieted, then with spitful wordes & wanton fashions, so prouoking hir to anger. Where it is not the duetye of the husebande, but rather ashamed to hys owne heade: lykewyse it is worshyppe for a mā to haue the feare of the Lorde before his eyes, that he prouoke not the plage of vengeaunce. Let vs therefore haue humylytye in oure heartes: For as a wyse man loketh well to hys owne goinges, euen so pleasaūte are the wordes spoken in due season, whyche moueth the womā in hir wrath vnto pacyence, wherof Salamō saith: feare wor- Pro.16c
des are an hony combe, a refreshing of the minde and a healthe of ỹ bones, for it is syldome sene that any beast is found in ỹ cre-

welst

welst rage the male doth neuer hurte hys female, and howe vnnaturall a thynge it is for a man to hurte hys owne flesshe and bodye, who wyll byolentelye reuenge hym selfe (yee) on hys fote yf it chaunce to stombele: but wyll not rather yf he haue an yll body chereth it to make it better.

Ro. 14. The stronge (sayeth saynte Paul) oughte to bere the freles nes of the weke, let one suffer wyth another, bere ye one anothers burden and so shall ye fulfyll the lawes of Christe and aboue all thynge (sayeth Saynt 4. Peter) haue feruente loue amongeste you, for loue coueret h the multytude of sautes, so that loue in all thynge and at all tymes ought to be the whole doar and only instrumente to worke

and

and frame all thynges betwene man and wife.

What the husbande ought to be.

By all thys maye ye gether and learne that the man is the heed, gouernar, rular, and instructar (both with gentill wordes and good example) the prouydar, defendar, and whole comforte of the woman, and oweth vnto hyr mooste faruente loue and affectyon all gentyll behauoure all faythfulnes and helpe, all comforte and kyndnes as to hym selfe hys owne flesshe and bodye, so that vnder God there is no loue no affectyon no frendshyp, no nerenes of kynne, to be compared vnto thys, nor any one thyng vnder the sunne that pleaseth God more then man and wyfe that agre well togethers, whyche lyue in the feare of GOD, and how can

that be moze lyuelye expzessed,
then in that, that Jesus Chziste
the sonne of God, and the holye
Ecc. 25 Chzisten churche and the holye
body of them both, are set fozth
foz an example oz myzoz of the
state of wedlocke oz coniugall
loue, a moze holye, a moze godly
and purer example coulde not
be showed. Undoutydlye thys
dothe playnely showe that loue
matrymonyall is mooste hye-
lye accepted afoze GOD, and
the contrarye muste nedes fo-
lowe, that vnquyetnes hatred,
stryfe, bzawlynge, chydynge,
and frowardenes in maryage
doth excedingly displease God,
and is clerelye forbydden by
saynte Paul, where he sayeth,
Ephe. 4 let all bytternes, fyersnes, and
wzethe, rourynge, and cursed
speakynge be put awaye from
you

you, be ye curtes and louynge one to another and marcyfull forgeuynge one another euen as God for Chriſtes ſake forgaue you. Surelye it is an hye and pure loue perfecte and conſtante that God requyreth to be betweue maryed couples, and therefore oughte they by all wayes, meanes, and laboure to get, maynteyne, and increſe thys excedynge loue, and to exchewe, forbere and cut of all thynges that myghte occaſyon anye parte of the contrarye. And vndoutedlye there is noothynge that longer mayntayneth concorde and quyetnes nor more increſeth perfecte loue in maryage, then ſwete & fayre wordes, gentyll and frendelye dedes, and wyth a louyng patyens to take all thynges to the

What maintei neth loue & qui etnes in mariage Ephe. 5 Gene. 2

beste. Frelye to breke their mindes togethers and all thynges to be kepte secrete, doth glad and wyllynge to amende that is amys, and aboue all thynge not ones one to here yll of another, for saynte Paul warneth you, that ye geue no place to the backbyters, but take them as yll wyllars to you both tho that be neuer so nere frendes or kinne, and GOD sayeth a man shall forsake father and mother and cleue vnto hys wyfe and they two shalbe one flesh, which in lyke case is meante to the woman. Therefore oughte no creature alyue to be in suche extymatyon, credyte, fauer and loue as eche of you wyth others. Also to be of a sober and temperate dyet dothe muche forther a good agremente, and where

the

the contrarye is, there is muche vnquyetnes. For Salamon alkynge where is woo, where is stryfe, where is braulynge, euen amongest those (sayeth he) that be euer at the wyne, therefore it is moste comelye for Christyans to be temporate in dyet, temporate in wordes, temporate in dedes and temporate in all thynges, so that at all tymes ye exchewe all exles and surfet rage and furye whyche makes no dyfferens betwyxte man and beeste, and all other thynges whyche maye brede anye parte of vnquyetnes. For Salamon sayeth, better is a drye morsell wyth quyetnes, then a full house and manye fat cattell wyth stryfe. Therefore oughte ye to extreme and imbrase thys concorde and quyet-

Eccl. 25

nes as the mentenar and onely
vpholder of the whole felysshy-
tye in maryage, whyche is in
gendred of faruente loue, fayth
fulnes and kyndnes, and mayn
tayned by the same wherin ye
ought contynually to walke in
all chastenes and purenes of ly-
uynge whyche (assuredly e) shy-
neth as a most precyous thynge
in the syghte of God, and in the
cómendacyon of the same sayeth
The cō- mendacion of chastite. Salamon in the boke of wysse-
dome. O fayre is a chaste gene-
racyon wyth vertu, for it is
wyth good men, where it is pre
sente men take example there
at, and yf it goo awaye yet they
desyre it, it is alwayes crowned
and holden in honoure, and win
neth the reward of the vnde-
fyled battell, but the multytude
of vngodlye chyldren are vn-

pro

profytable, and the thynge that are planted in whoredome shall take no depe rote, nor laye anye faste foundacyon, thoughe they be grene in the braunches for a tyme, yet shall they be shaken wyth the wynde for they stonde not faste, and thoroughe the vehemencye of the wynde they shalbe rooted oute, for the vnprofytable braunches shalbe broken, theyr frute shalbe vnprofytable & lower to eate, yee meate for nothynge, and why, all the chyldren of the wycked muste bere recorde of the wickednes of theyr fathers and mothers, when they be asked, but to the ryghteous be ouer taken wyth deathe yet shall he be in reste. Here maye you se howe vyle filthye and abominable aduoutry, fornycacyon and basterdye is,

and howe hye in extymatyon a chaste lyfe is amongeste al good and godlye folke and in specyallye in the syghte of GOD to whome no secrete synne is hyde.

That maried folke ought to haue chastmaners & cõmunicatiõ.

And as a chaste louynge lyfe in maryage is moste commendyd, so oughte ye to be of chaste maners, to haue chaste talke, and to exchewe all wanton fashyons, vnclenlye communycatyon, fylthye handelynge, and all vnsemelynes, and to be the speakars and very dozes of all vertue and godlynes, for Saynte Paul sayeth, be ye folowers of GOD as deare chyldren and walke in loue euen as Chryst loued you and gaue hym selfe for vs an offerynge and a sacryfyce of swete sauoure to God, so that fornycacyon and all vnclenes or co=

couetousnes be not ones named amongeste you as becommeth sayntes, neyther fylthye noz folyshe tawlke, neyther gestynge, whyche are not comelye, but rather geuyng of thankes foz this ye knowe that whozemongers eyther vnclene parsons oz couytous parsons whyche is the wozeshypper of Images shall haue anye enterans in thee kyngedome of GOD and of Chryst.

Also there ought to be a temporance betwene man and wife foz God hath ordeyned maryage foz a remedye oz medycyne to asswage the hete of the burnynge flesshe and foz procreatyon, and not beestelye foz to fulfil the whole lustes of the deuelyshe mynde and wycked flesshe foz tho ye haue a promes that

Of tẽporaũce in mariage

the acte in maryage is no synne
yf the man receyue hys wyfe as
a gyfte geuen to hym of God,
and the wyfe hyr husbande in
lyke case, as ye haue a promes
that ye synne not when ye eate
and dryncke measurablye wyth
thankes geuynge, yet yf ye take
excesse or vse it beestelye, vyle-
lye or inordynatelye, youre mi-
stẽperans make that yll which
is good (beynge ryghtelye vsed
and that whyche is clene ye de-
fyle thorough youre abusynge
of it, God hath not called you to
vnclenes but vnto holynes say-
Thes. 4. eth sayncte Paul) and forther
(sayeth he) it is the wyll of God
euen that you shulde be holye,
and that euery one of you shuld
knowe howe to kepe hys vessell
in holynes and honour and not
in the lustes of concupyscens as

do

do the hethen whych know not God.

Also saynte Paul wylleth you that ye wythdrawe not youre selfes nor departe not one from another, except it be wyth the good consente of bothe for a tyme to faste and to praye which fastynge and prayer I wolde to God were more vsed then it is, not as Ipocrytes were wonte, but as Christyans oughte and are commaunded (all moste) in euerye parte of the scryptures, for they that in eatyng and drinkynge fulfyll the whole lustes of the fleshe can not worke after the sprete, and as we daylye and hourelye contynuallye synne, so oughte we contynually to pray and call for grace. And in all the whole Byble you shall not finde a more godlye example of mari-

Cor. 7.

age

age (whyche I wolde to God all maryed folkes wolde rede) then that of Tobyach and Sara the doughter of Raguell, whyche were knytte together in faſtynge and prayer, and ofte vſed the ſame lyuyng a godlye, pure and clene life, for the which they obtayned the bleſſynge of God and ſawe theyr chylders chyldren to the fyfte generatyon. Whyche chyldren (vndoutydlye) is the hyeſte gyfte and greateſte treſure of thys worlde and mayntynans of the ſame.

ỹ cõmendacio of children

For chyldren is the verye ſure bande and laſt knot of loue Matrymonyall, by the whyche the parentes can neuer be clerelye ſeparatyd a ſunder, Inaſmuch as that whyche is of them both can not be deuyded, ſeyng both haue parte in euerye one. And

chyldzen are theyr parentes
chefe ioye comfozte and felycite
nexte vnto GOD, theyr ſtaye
and ſtaffe & vpholders of their
age, and in theyr chyldzen do
the parentes leue (in a maner)
after theyr death. Foz they dye
not all togethers that leaue col- 2 Cor. xii
lopes of theyr owne fleſhe alyue
behynde them, and by theyr
chyldzen (yf they be vertuouſly
and Godlye bzoughte vp) then
is God honoured and the com-
men welthe auanced, ſo that the
parentes and all men fare the
better by them. Youre chyldzen
(moſte aſſuredlye) is the verye
bleſſynge of God foz the whiche
ye oughte to geue hym mooſte
hartye thankes, & be contented
and wyth ſuche as he doth ſende
you, be they manye oz fewe ſon-
nes oz doughters. Foz yf they
be

be manye he wyll prouyde for them yf they be faythfull. Yf they be fewe he maye sende you more, and geue you more ioye of one doughter then of x. sonnes, therefore be content wyth hys wyll for he dothe all thynges for the beste and knoweth what is beste for you, geue him moste hartye thankes for suche as you haue and be dylygent to see them vertuously and godlye brought vp, and in any case suffer them not to be ydell.

7 Howe children ought to be brought vp.

For they that will not worke (sayeth saynte Paul) let them not eate, therefore put them to learne some honeste sciens or crafte, wherunto of nature they be moste apte. For in that shall they moste profet, by the which they maye get theyr owne lyuynge and serue the commen

welth

welthe. And aboue al thynglet them fyrſt learne to knowe God and hys moſt holy worde whiche is the ryght pathe and hye way to all vertue and Godlines, the ſure ſhylde and ſtronge bukelar to defende vs from the deuyll and all hys cruell and crafty aſſawtes geue them daylye godlye and louyng exhortasyons, ſuffer no vyce to take rote in them, but rebuke them for their yll and commende them in their well doinge.

Prouyde honeſtly afore hand for al neceſſary thinges both for them and all youre houſholde. For ſayeth ſaynte Paul to Ty- s
mothee, Yf there be anye that prouideth not for his owne and namelye for them of hys houſe-hold, the ſame denieth the faith and is worſe then an infydell.

Of

The or-
der of y
houſe.

Of the ſparowes maye ye learne the order of youre houſe-holde, for as the cocke flyeth to and fro to bringe all thynge to the neſte, and as the damme ke-peth the neſt hatcheth and bring geth forth hyr yonge, ſo all pro-uyſyon and whatſoeuer is to be done wythoute the houſe belon geth to thee man and the wo-man to take charge wythin, to ſee all thynges conuenyentelye ſaued or ſpente as it oughte, to bryng forthe & noryſhe hyr chil-dren, and to haue all the whole doynge of hyr doughters and women.

Alſo belouynge vnto youre chyldren and be not fyerſe nor
Col. 3 cruell vnto them. For Saynte Paul ſayeth, fathers rate not youre chyldren, leſte they be of

a de-

a desperate mynde, but wyth dyscrete admonysyons, and wyth youre pure and good example of lyuynge (whyche is the chefeste persuasyon) lede them to all vertue and Godlynes.

Yf all parentes wolde vertuouslye bryngе vp theyr chyldren in the knowledge and fere of GOD, in the practyse and exarcyse of some honeste scyens or crafte. Then shulde we not see so manye ydell as be, so manye vacabundes, theues, and murderers, so manye vycious persons of all degres, nor suche vngodlynes taygne. But then shulde we se euery man honestlye get hys lyuynge prefarring hys neyghbours prosfyt as his owne, then shuld we see all men

ryghtelye do theyr dewtyes
then shulde loue and charyte
spryng, and all godlynes raig-
ne, then shulde the lawes and
magystrates be wyllyngelye
obeyed, the commen welthe flo-
reshe, and God ryghtelye ho-
noured, for in thys poynte one-
lye throughe the grace of God
consystes the amendemente of
all the whole worlde.

Therefore (my deare and
welbeloued Chrystyans) seing
that in thys blessed state of ma-
trymonye and Godlye house-
holde of husbande, wyfe, and
chyldren consystes (next vnder
GOD) the chefyste and hyest
felycytye of thys worlde, and
mayntynans of the same, wher
in the commen welthe is wholy
aduanced, and GOD moofte
bygh-

hyghelye honoured. Jerhu te
you in the name of Jesus Chri-
ste, the sonne of the lyuynge
God, that you walke worthy
therin accordynge to the wyll
of Chriſte whyche you profeſſe
wythoute faynynge, and that
you eschewe all workes and
dedes of the fleſhe, whyche be
these sayeth saynte Paul, ad- Gala.5.
uoutrye, fornycation, vnclenes,
wantonnes, ydolatre, whyche
craſte hatred, baryans, wrath,
stryfe sedicyon, sectes enuying,
murther, dzunkenes, gluttony,
and suche lyke, of the whyche
I tell you before as I haue tol-
de you in tymes past, that they
whyche commyt suche thyn-
ges shall not inheret the kyng-
dom of God. Therefore folowe
ye the spzete and workes of the

same, why che be (sayeth sayncte Paul) loue, ioye, peace, longe suffrynge, gentylnes, goodnes, sayethfulnes, meakenes, temperans, and suche lyke, and yet ones agayne. I exhorte you wyth the exhortacyon of sayncte Paul. Yf there be amongeste Ephe. 2. you anye consolatyon in Christ, Yf there be anye comfortable loue, Yf there be anye felowshyppe of the spyrette, Yf there be anye compassyon of mercye fulfyll you my ioy, that ye drawe one waye hauynge one loue, beynge of one accorde and of one mynde, that nothynge be done throughe stryfe or vayne glorye, but that in meakenes of mynde euerye one esteme other better then them selfe, and so shall you lede a ioyfull

quyet

quyet and godlye lyfe in thys
worlde and after, throughe Je
sus Christe come to the lyfe e=
uerlastynge wyth GOD
the Father to whome
be all honoure and
glorye. Amen.

(.*.)

¶ Roma. x.

Yf the rote be hole, the braun=
ches shall be hole also.

Jmpyn=
ted at London in Teme-
ſtrete by Hughe Syngelton,
at the ſygne of the dobbel
hood, ouer agaynſte the
Stylyarde.